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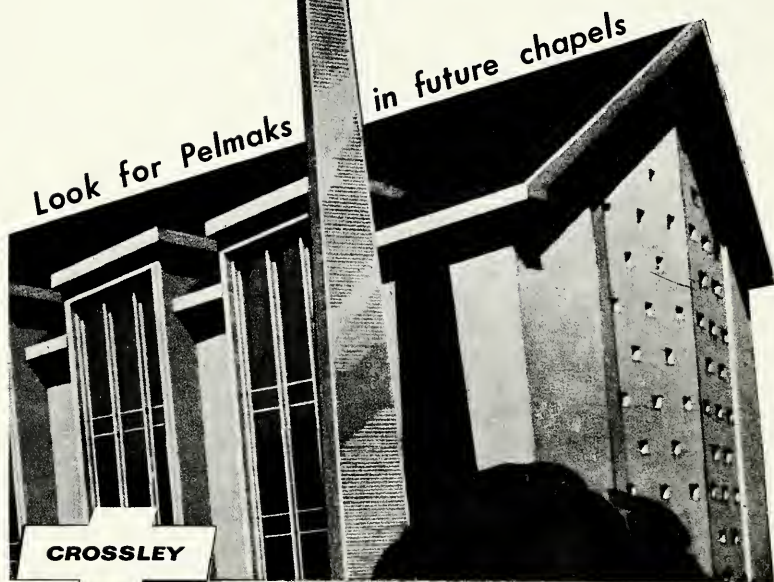
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A Great and Noble Man

Latter-day Saints throughout the world have joined with their neighbours these past weeks in mourning the death of Sir Winston Churchill.

As people from many lands have come in their thousands to pay their last respects in Westminster Hall and later at the graveside, so we, as Mormons, have bowed our heads and thanked God once again for the strength, inspiration and integrity of this "great and noble" statesman.

As our minds go back over the years of the Second World War; as we read again and listen again to the immortal words that lifted this nation up from the sufferings of defeat in France to the joys of victory in Berlin . . . let us, as Mormons, not forget that but for the strength, but for the honesty of this man in years gone by when Latter-day Saints throughout this land of ours were being persecuted, some tarred and feathered, surrounded by the vilest of lies, attacked from the pulpits of other churches, that but for THIS man Mormons in Great Britain would have been driven into the sea and the preaching of the truth banned from these shores.

We will never forget; we will ever be grateful . . . for there can be no doubt in our hearts that the hand of God rested upon this son and inspired him in his finest hours.

Millennial STAR

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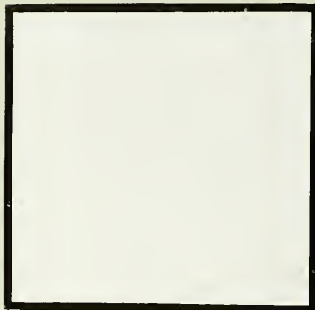
Front Cover:

The new Temple at Oakland, California.

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FROM THE PEN
OF THE
PROPHET



**For
time and
eternity**



by
PRESIDENT DAVID O. McKAY
*This talk by the Prophet was
given at the Dedication of
the Oakland Temple last
year.*



THIS has truly been an inspirational hour. Each heart is filled, I am sure, with thanksgiving and gratitude for the opportunity of sitting here in this sacred edifice and sensing the nearness of heavenly beings. Always on occasions such as this we feel nearer to Him and to His Beloved Son than anywhere else, excepting in our private devotion and communion with the Almighty.

It is now the hour when we should unite in dedicating this Holy House to our Heavenly Father. I feel impressed to say just a few words preceding the offering of the Dedictory Prayer.

Temples are erected for the blessing of the people through the covenants they make. Everybody who enters the Temple will make certain covenants or take upon himself or herself certain responsibilities.

One great purpose carried out by those who came into the Temple is the sealing of man and wife in the sacred bonds of matrimony. That purpose is based upon the fact that man and woman truly love each other. That means that a couple coming to the altar should be sure that there is love in each heart. It would be a terrible thing to be bound for eternity to one whom you do not love, but it is a glorious thing to be sealed for Time and Eternity to one whom you do love.

Let us ever remember that love is the divinest attribute of the human soul. God Himself is love. Our hearts are really one with Him in that eternal home, and so when a couple kneels at the altar and receives the privilege and blessing of that eternal sealing, one should be sure that love is binding those two hearts that will

now be bound by the Holy Power of the Priesthood for Time and all Eternity. Associated with that should be the realization that love must be fed; otherwise that binding, that sealing power, that covenant which is made, may not last forever. Love must be nourished! love can be starved to death just as literally as the body can be starved without daily sustenance. There is no one great protestation that anybody can make that will be sufficient to keep that love alive always. There are certain obligations taken by those who make covenants at the altar and those obligations must be manifest after they go out of the Temple. One is *Kindness*. There should be no unkindness manifest in the homes occupied by couples who leave the House of God.

In one of the epistles that Paul wrote, there are some statements now known throughout the Christian world as the Psalm of Love, the first of which is: "Love suffereth long and is kind." The word "suffereth" includes patience, tolerance and consideration. We can visualize homes in The Church of Jesus Christ of Latter-day Saints in the great majority of which there is kindness on both parts because there is love there—a binding love which will not be separated by death. Love suffereth long and is always kind and gentle.

Men of the Church should remember, and women of the Church should realize that kindness will foster love, and that it should be a reciprocal act. There are men of courtesy, men who think of and give special thought to their wives, and wives who consider their husbands. Paul, in that same epistle, says, "Love seeketh not her own," but the welfare and happiness

of others. And another line in that same epistle says, "Love believeth all things." If that love is fed daily and monthly and yearly throughout a lifetime, the husband's attention will not be drawn to somebody else, because there is trust in that binding power of the Priesthood, neither will there be attraction or indulgence in any other way, because love trusts, "believeth all things," and there must be foundation and cause for that trust the husband has in the wife, and the trust which the wife has in her husband.

Mormonism, the principal element of it, is the application of religion to daily life. That is what you members have done in participating in the erecting of this edifice; what the Church has done, bringing into the homes of the membership of the Church those elements which will make for happiness and peace here and now, and that is just what it will do. Our young people should be taught to choose mates who will feed, nourish, perpetuate that bond which brings them to the altar here in this Temple — *Love*. If your spirit lives after death, as it does, then that attribute of love will persist also, just as sympathy, just as reverence, and every other virtue that you have will persist.

What is the other obligation? It is the lesson of eternal life—the *Immortality of the Soul*.

The Apostle Paul asked this of the Corinthians: "*Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?*" (I Corinthians 15:29), an eternal question asked two thousand years ago, and *unanswered today by any of the*

churches except *The Church of Jesus Christ of Latter-day Saints*. Half the priests are trying to answer it and writing articles in answer to it, but the answer to that question is found in this House which you have built.

A Chinese student was graduated from one of our leading colleges in the United States. He was returning to his native land; and while on the ship crossing the Pacific, he entered into conversation with a Protestant minister who rightfully explained that only through the name of Jesus Christ will mankind be saved, and that is why he was going over to the Chinese nation to preach Jesus Christ and Him crucified. The Chinese student, imbued with his love for his parents and the family relationship, which to the Chinese is very real, listened to this minister say that only through Jesus Christ would people receive salvation, and said, "Then what about my ancestors?"—a question the whole world should ask. The minister replied, "They are lost!" Said the student, "I'll have nothing to do with a religion so unjust." So he faced the question: Either those thousands and millions who have gone before who have never heard the name of Jesus Christ will be saved differently from the rest of us who have had a chance to hear of Him, or else God is a Being showing partiality.

As love is as eternal as life, so the principles of salvation are as eternal as life, and they apply to the first person who was born in mortality just as much as they apply to you and me here. That is just. And since millions have died without baptism (as baptism and all these other principles pertain to mortality), I should think then, that these people should have an opportunity to hear that same Gospel and come through the door of baptism as you and I had to come through that door. It is not an impossible mission to our Father in Heaven, and this Temple ordinance work is one means of accomplishing it—one means of opening the door.

So those who come in this House, you and I, now have the opportunity and responsibility of trying as far as we can to reach those of our ancestors so that we may open the door for

those who await.

Jesus went to preach to the spirits in prison who were once disobedient in the days of Noah when "the ark was a preparing." That is as simple as can be, and may be understood by anybody who understands the language in which the passage is read. It means that thousands of years ago those people, men and women, died who once were disobedient in the days of Noah before the flood. Jesus preached to them while His body lay in the tomb three days, and opened the door to them, and sent men of the Priesthood to let them hear the same Gospel which you and I are now preaching. What principle is paramount in that? Why, those spirits were alive during those thousands of years. Your Loved Ones who died last week, last year, ten years ago—your mother and father, your child, your brother—are alive!

Immortality of the soul! It is a favourite theme of poets who are not members of the Church, and others throughout literature hear these words:

*"Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.
"Life is real! Life is earnest;
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."*

("A Psalm of Life," by Longfellow.)

Christ's words emphasize this eternal truth: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you ... that where I am, there ye may be also." (John 14:2-3.)

What a glorious work the members in this Oakland Temple District have done in participating in the erection of this Holy House! They have accomplished it by giving of themselves, by living above the animal plane; by rising to that spiritual plane in which we can lose ourselves for the good of others. With all my soul, I say, God bless you for what you have done!

Let me leave this thought with you this morning. Those who now take advantage of the House of God take upon themselves obligations when they kneel at the altar and each couple becomes man and wife. Furthermore, this obligation reaches out telling the world that there is no death. We do live after death strikes us; it is but a passing from one of Father's houses into another—into other rooms more glorious.

God bless you! God help us to comprehend the significance and breadth, the expansiveness, the eternal nature of the Restored Gospel of Jesus Christ, I pray in the name of Jesus Christ, Amen.



History of the Temple



by
PRESIDENT HUGH B. BROWN
*This is an extract from the
talk given by Elder Brown
at the Dedication of the
London Temple in September
1958.*

THROUGHOUT the Old Testament there are many references to the building and use of temples by the children of Israel. They were holy sanctuaries in which men holding divine authority performed sacred ordinances, rites, and ceremonies for the salvation and exaltation of those who were worthy to enter therein. Each one was literally a house of the Lord, a place to which he could come or send his messengers.

Dr. James E. Talmage advises us that the Latin word, *Templum*, was the equivalent of the Hebrew *Beth Elphim* and signified the abode of Deity. Hence it meant literally the house of the Lord.

The people of Israel were distinguished among the nations as the builders of sanctuaries to the name of the Living God. The Latter-day Saints are similarly distinguished today.

The Latter-day Saints do not build temples as monuments of commercial wealth, nor for the purpose of attracting the attention and soliciting the praise of the people who see them, and yet they have always been built of the best materials available to the builders. In the early days of the Church, when bread was scarce and clothing scant, we find the people arduously engaged in building temples, which they looked upon as edifices belonging to the Lord. Nor are they built as various sects build chapels, churches, cathedrals, or synagogues. We built the equivalent of these in our meetinghouses and tabernacles and places of worship. But temples are not used for general or congregational services.

But for a moment let us go back and consider briefly the history of temple building and note how in various ages God has placed the stamp of his approval upon the sacrifice of his people and has accepted the temples as sanctuaries and sanctified them by his Holy Spirit and his presence.

When the children of Israel were released from the bondage of the Egyptians through the power of God, exercised through Moses, and when they had escaped from the environment of the Egyptian idolatry, they were required to prepare a sanctuary in and radiating from which the pre-

sence and Spirit of Jehovah was manifest.

Though this early tabernacle was but a tent, we are told it was made of the best, the most prized, and the most costly materials the people possessed. It became the nation's offering unto the Lord and its construction was prescribed in minutest detail, both as to design and material. (Quoted from *The House of the Lord* by Talmage.)

Among the most sacred appurtenances of the tabernacle was the Arc of the Covenant. It was a casket or chest made of the best wood available, lined and overlaid with pure gold and provided with four rings of gold to receive the rods or poles used in carrying the Arc during travel. The Arc contained certain objects of sacred import, such as the golden pot of manna, preserved as a remembrance, and to this were afterwards added Aaron's rod that had budded and the tablets of stone inscribed by the hand of God.

After forty years of wandering in the wilderness, the children of Israel possessed Canaan, and there their tabernacle was taken to Shiloh, and the various tribes came to the tabernacle to receive the word of the Lord. Later it was taken to the City of David, or Zion.

David desired and had planned to build a house unto the Lord, or a temple. He felt it was not fitting that he himself should dwell in a palace of cedar, while the sanctuary of God was but a tent, but Nathan, the prophet, was inspired of the Lord to decline his offer and to tell him that it was not acceptable unto the Lord. Herein we learn the great truth that it is not enough that the gift be appropriate, but the giver must also be worthy.

While David was not permitted to build the temple because of his sin, he was permitted to gather materials for the house of the Lord, and his son, Solomon, was to build it. This he did in due course. With all the wealth and service at his command it took him seven and one half years to erect the great edifice. We are told that scores of thousands were employed in its construction and that every department was in charge of

a master craftsman. The erection of the temple of Solomon is looked upon as a great event in world history. It was finished about 1005 B.C. and is known as one of the most remarkable buildings in history. The dedicatory service lasted seven days, and the tabernacle and sacred Arc of the Covenant were brought into the temple, the Arc deposited in an inner sanctuary, the most Holy Place.

This temple of Solomon, which held such glorious pre-eminence, was to stand for a short time only. Within thirty-four years it began to decline, and, through desecration, was finally ruined. The people were divided into factions and sects and parties and creeds, and Jehovah withdrew his protective presence from the temple and the Egyptians were again permitted to oppress Israel. The king of Egypt took away the treasures from the house of the Lord, and the desecration continued through centuries. Part of the gold and silver were taken from the temple and given as a present to pagan kings. The altar and the font were removed, and Nebuchadnezzar, King of Babylon, completed the despoiling of the temple.

The Israelites were divided into two kingdoms, Israel and Judah, and they were at enmity with each other. They were adulterous and wicked, and the Lord rejected their sanctuary as well as them.

When under the friendly rule of Cyrus the Jews were permitted to return to Jerusalem, they again reared a temple in accordance with their faith. This was known as the temple of Zerubbabel. This temple was finished in 515 B.C. While it was not equal to Solomon's temple, it was the best they could build under the circumstances.

But this temple, too, was permitted to go into decay and ruin during the succeeding five centuries and, shortly before the birth of Christ, Herod, King of Judea, commenced its reconstruction. Christ recognized the temple and acknowledged the sanctity of its precincts as is evident from the action he took against the money changers therein. The Saviour looked upon it as the house of the Lord, and when he was crucified the veil



of the temple was rent and, pursuant to prophecy, in the year 70 A.D. the temple was utterly destroyed by fire when the Romans captured Jerusalem under Titus. The temple had, by this time, come to be known as the Temple of Herod. It was the last temple built in the Eastern Hemisphere.

The Book of Mormon tells us of temples having been built on the American continent, and when Christ appeared to the people in America, they had assembled in and about the temple.

Today there are many churches and cathedrals, some dedicated to Peter, to Paul, to James, to John, the Magdalene, and the Virgin. This temple in which we stand (the London Temple), and other temples built in this dispensation, were built by the authority of and in the Name and to the honour of Jesus the Christ.

It should be noted that authority to speak and act in the name of God is essential to temple ordinances, they are void without that sacred authority. This was given by divine revelation and manifestation to Joseph Smith, the Prophet, who was first visited by the Father and the Son and later by other heavenly beings who bestowed upon him the Holy Priesthood and opened the door and restored the keys, not only of the ministering of angels, but of turning the hearts of the fathers to the children and the children to their fathers.

The Church was organized in 1830, and three years later the Lord directed the Prophet (D. & C. 95), to build a temple. In spite of their dire poverty and unrelenting persecution, this commandment was carried out, and in 1836 the first temple of

modern times was dedicated in Kirtland, Ohio, and in it some of the greatest manifestations of all time were witnessed, where heavenly beings appeared in the sacred precincts, and the Lord himself was seen and heard.

The Saints were driven from state to state, Missouri, Iowa, and Illinois and finally Nauvoo became the central seat. Shortly after settling there the authorities again heard the voice of revelation, and the people were commanded to build a house sacred to the name of the Lord. The cornerstone of the Nauvoo Temple was laid April 6, 1841, and the capstone placed in position March 24, 1845, each event celebrated by solemn assembly and sacred service.

The people knew at the time that they would be forced to flee again, and the leaders were aware that they would have to abandon their temple soon after its completion, but they laboured on with might and diligence, and it was dedicated April 30, 1846.

When the Mormon people were driven from Nauvoo, they made the memorable trek across the plains, and on the 24th of July, 1847, they entered the valley of the Great Salt Lake. Four days later Brigham Young, the then prophet and leader, dedicated a site in the sagebrush wastes and, striking the arid ground, with his staff, proclaimed, "Here will be the temple of our God." The site was dedicated in 1853 in a sacred service. This magnificent edifice was forty years in building and was dedicated in 1893. Since then other temples have been built and still others are contemplated. This London Temple is the second one in Europe. In addition to those in the United States and Canada, there is one in Hawaii and one in New Zealand.

It is altogether fitting that temples should be built in England and in Switzerland, and later no doubt others will be built in Europe for the people of these countries who have given so many valiant ones to modern Israel, the countries in which there are so many of the tribe of Joseph through Ephraim and Manasseh may have temples near at hand where they can perform their work for the living and the dead.

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Purpose of the Temple

AS you have visited temples erected by The Church of Jesus Christ of Latter-day Saints or as you have seen photographs of them, have you ever wondered why such edifices are built?

These temples are different from all other buildings in the world. Beautiful structures have been erected by other peoples, of course, and some of them have been called temples, but none have either the purpose or the functions of the Mormon temples.

Why do Latter-day Saints build these temples? How are they used? Are they for worshipping assemblies or for ritualistic purposes? Just what takes place in them? Why have the Latter-day Saints made such investments in time, effort and money in such projects as these?

For more than a century they have carried on the work of temple building. It began with the Prophet Joseph Smith who erected two of these buildings and projected two more, all in the Middle-Western part of the United States.

On coming west, the Latter-day Saints continued this work, and within a few years of their arrival completed four temples in Utah. Since that time they have built others in Idaho, Arizona, Los Angeles, Alberta, Canada; Hawaii, Switzerland, England, New Zealand and now in Oakland.

Anciently, to obtain the saving blessings of the Lord, it was necessary for an individual to do two things:

- (1) Live the righteous life described in the commandments of the Lord, and
- (2) Participate in the saving ordi-

by President
MARK E. PETERSEN

Elder Petersen is a member of the Quorum of the Twelve Apostles and is presently serving as President of the West European Mission.



nances administered by the Lord's truly authorized servants.

Although some of these ordinances could be performed wherever the people found themselves, others were so sacred that the Lord required that they be performed in a specially built edifice, such as the tabernacle or temple, as at first, or the great temple which replaced it.

There the priesthood ministered in solemn rites. Not everyone could enter, only those of proven worthiness. Unauthorized officers suffered the wrath of God. The holy ordinances were never fully known to the world at large; they were too sacred, but the chosen and faithful participated in all solemnity.

Temples built in latter days are equally sacred and, therefore, they too are reserved only for the most faithful members of the Church.

But what goes on in a temple? Naturally there is curiosity about that which is kept from the public view.

Why is there a baptismal font in the temple? Cannot people be baptized anywhere?

The living, yes. But the font in the temple is for vicarious baptisms performed in behalf of the dead.

Baptism for the dead? Is that a Christian doctrine?

In the epistle to the Hebrews we read about the forefathers of the faithful and then the author declares "that they without us should not be made perfect," showing that there is a definite relationship between the salvation of the living and the dead.

Many people believe in some form of vicarious work for the dead, and burn candles and say prayers in their behalf.

The atonement of the Christ himself was a vicarious work. He died for us, that we might live. His suffering atoned for our sins. His was a vicarious sacrifice. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." "He was wounded for our transgressions and by his stripes we are healed." He gave his life as a ransom for us, a vicarious offering. His blood cleanses us of all sin. By his being slain he redeemed us.

Vicarious work for the dead is a

Biblical and a Christian doctrine. If men are to participate in it they should determine what kind of service is acceptable to God. Obviously every form devised by man could not be approved. To arrive at an answer to this question, we should ask ourselves what is required to save a living person and then inquire if the Lord sets up something different to save the dead.

What does the Bible say may be done by the living to help save the dead? Is it the burning of candles? Is it the saying of prayers? Is it bringing food to the tomb as in the Orient, or equipment for travel, or implements of war?

People who die without having been taught the Gospel may yet be saved in the presence of God. This is made clear in the scripture. But how? That is the question.

Jesus preached to the dead. The Apostle Peter taught this in his day, saying that after the death of the Saviour, and while His body lay in the tomb, the Lord, as a spirit, went to the realm of the dead and there preached to the spirits of the people who had previously lived on the earth.

Then he gives us the reason for this preaching: "For this cause was the gospel preached also to them that are dead, that they might be judged according to the men in the flesh, but live according to God in the spirit."

These remarkable passages then make it known:

- (1) That Jesus was a personage of both spirit and flesh, like all of us.
- (2) That when Jesus went to the

realm of the dead he was still himself, an individual, the humble " Carpenter from Nazareth," although a spirit divested of his body of flesh and bones which had been crucified.

(3) That the dead—even those who died in the flood—also were intelligent persons, still individuals, although spirits like Jesus himself.

(4) That these dead were so much in possession of their reason and their faculties that they could hear the Gospel like men in the flesh although they lived in a world of spirits, and that they were alive and alert and could use discretion in accepting or rejecting the teachings of Christ.

(5) That Jesus taught them the Gospel, which was their opportunity for salvation.

(6) That having heard the Gospel, they might accept it or reject it and thus be "judged according to men in the flesh." If they did accept it they could then "live according to God in the spirit" just as the scripture indicated.

Now, what are the requirements made by the Gospel for the salvation of living persons?

They must "live according to God" while they are in the flesh, conforming to both the laws and the ordinances of salvation including, for example, such ordinances as baptism in water.

Is baptism that necessary?

Jesus considered it so and was baptized Himself in order "to fulfill all righteousness." Can mankind do less than He?

Jesus' disciples baptized even more than did John the Baptist. And it was Jesus who taught, "He that believeth and is baptized shall be saved," making baptism as essential to salvation as faith itself. Then can we ignore baptism?

If baptism is so essential for the salvation of the living, is it less essential for the salvation of the dead? Can we reasonably suppose that some other rite would replace baptism, such for instance as burning candles or saying prayers?

But how can the dead receive baptism? History teaches that the early Christians baptized living persons in behalf of their dead. It was a customary practice. It was so in



Paul's day. In fact he used this early Christian practice as evidence of the resurrection of the dead. To those who had doubted the resurrection he said, 'Else what shall they do which are baptized for the dead? If the dead rise not at all, why then are they baptized for the dead?'

This then is the real Christian doctrine of salvation for the dead. The same ordinance which was used for the living was used also for the dead. Nothing new was introduced. God did not require one thing for the dead and a different thing for the living. He treated them all alike and could therefore in all consistency judge the dead according to men in the flesh as Peter said, even while they lived in the spirit world.

Inasmuch as the Gospel was preached to the dead, its ordinances were made available in their behalf.

Since baptism was an ordinance requiring immersion in water for all, whether living or dead, and since there was no way in which to baptize the dead personally, living people were properly baptized for and in behalf of the dead.

As part of the restoration of the Gospel in these last days, the Lord revealed this doctrine and practice to the Prophet Joseph Smith, and commanded him to build temples in which these rites could be carried on.

Thus was instituted one of the most important of all Christian practices, one which had been ignored and forgotten since the days of Peter and Paul, yet which was essential and fundamental in God's plan to save His children.

Without it how could He save them? All were alike to Him and all

must be treated alike with equal fairness, all must comply with the same conditions to be saved in His presence.

The Saviour Himself declared that He was God of both the living and the dead, "for all live unto him," showing that He regards them all in the same light.

So baptism of the living on behalf of the dead became a regular practice in modern times, just as was the case anciently.

But there are other things of great interest in these temples in addition to the baptismal work for the dead. One of the busiest places is what is known as the sealing room. There are usually five or six of these rooms in each temple to accommodate the many people who use them. They represent in a way what some regard as the most basic principle in the Gospel of Christ.

To better understand this doctrine let us first point out that family life is of the greatest importance to the Latter-day Saints. Families are regarded as having everlasting significance. Husbands and wives marry for eternity, not merely until death brings an end to their union.

When children are born to such couples, they form a part of a family circle which is to be projected on through death and the resurrection into life eternal. As happy, loving individuals they may take with them into immortality all the virtues and blessings of a good home since family life becomes a part of our heavenly existence.

It is the doctrine of the Latter-day Saints that marriage never was intended by the Lord to be some tem-

porary arrangement for mortal life alone. Marriage was instituted before mortality. It will continue beyond mortality for worthy persons, if solemnized for that purpose by the power of God.

The first marriage was that of Adam and Eve. It took place while they lived in the garden of Eden when as yet there was neither mortality nor death. It was performed also by the eternal power of God upon which death can place no limitations.

As Adam and Eve afterward disobeyed the Lord their transgression brought a change in their physical condition which permitted death. In other words, they became mortal. But since their marriage preceded death, and was solemnized by the power of God, it also survived death. It was an eternal union.

May other people have an eternal marriage even as did Adam and Eve? They may if their ceremony is performed by the everlasting power of God. Naturally marriages which are "until death do you part" are but temporary arrangements and end with death. It will be recognized, of course, that persons who perform marriages until death parts the couple have authority extending only that far. They do not have the power to marry for eternity. But there is in existence among men a power which can bind couples together for eternity. Do you recall that before the ascension of Jesus He gave to the apostles power that whatsoever they should bind or seal on earth should be bound and sealed in heaven?

Did the apostles ever exercise those powers? Everything they did by the authority of their priesthood had eternal significance. Even when a man was baptized, for instance, he received an eternal blessing. Will anyone say that baptism refers to mortality alone? Was not baptism essential to our salvation in the presence of God? Is not that salvation a matter which pertains to eternity?

Then those divinely authorized and ordained apostles performed acts on earth which were binding in heaven. This meant that the acts which they performed on earth will have effect upon individuals not only in this life but also in God's heavenly kingdom



after they are dead.

It was part of the Lord's plan; otherwise why did He give the apostles power to bind in heaven as well as upon earth?

The significance of this point is emphasized still further as we reflect again upon the principle of vicarious baptism for the dead. It will be remembered that Peter said the Gospel was given to the dead that they might live according to God in the spirit world and yet be judged according to men in the flesh.

Baptism for the dead was provided to help close the gap between "living according to God" in the spirit world and being subject to the standards set up for men in the flesh. Living and dead were placed on an equal basis as far as salvation was concerned but to do so required a type of priesthood authority which was recognized both in this life and in the life to come. Hence the need of apostles being clothed with this power to bind or seal both for here and hereafter.

As this principle pertains to baptism so it applies to marriages. Marriage is ordained of God. The Almighty Himself performed the first marriage, as we have said, before there was such a condition as mortality. It was He who gave the woman Eve to the man Adam, and then commanded them to multiply and replenish the earth.

In performing this first marriage, of course, the Lord exercised His own eternal powers but He afterward gave to His ordained apostles a portion of that same power so that they could perform acts which would have eternal continuity also.

It is admitted that this eternal power made the benefits of baptism everlasting. Is there any reason why the same power could not give eternal permanence to marriage which was instituted by the same being who also instituted baptism?

It should and it does. Husbands and wives may be bound together for time and all eternity by the power of the priesthood and in the same manner children are bound eternally to their parents. Families thus may be held together forever. Loving husbands and wives need not end their



happy relationship at death. Neither need children be forever orphaned.

Just as baptism may bring them into the presence of God so may this sealing or binding ordinance of marriage preserve them there as a family unit.

Could heaven really be complete to any of us if we were deprived of our loved ones, if the most sacred and endearing ties in life were severed?

God is love. He preserves love. Our family relationships are built upon love. He who established such ties will preserve them in His kingdom.

So our temples have in them sealing rooms, so called because of the sealing or binding ordinances performed in them. Within their sacred walls bride and groom kneel at the altar and are sealed or bound in the holy order of matrimony for all eternity. Parents not previously sealed may bring their children to these rooms, that the family may be bound together for eternity by the powers of the Holy Priesthood.

But what of the families who are dead? May husbands and wives who have departed this life be brought together again even though death has broken their marriage bonds? May marriages which were performed "until death should them part" be renewed on some eternal and everlasting basis? May dead children in some way be given back to their parents who are also dead so that families may be united again in the hereafter?

The power which binds on earth and in heaven is effective both in this

life and in the life to come. It provides the necessary ordinances for the living and the dead. As it extends the redeeming power of baptism to those who live "according to God in the spirit" so it provides the sealing ordinances of marriage for the dead also, the living officiating in behalf of their departed loved ones.

Who may perform these vicarious works? May anyone participate?

Again, the Lord's house is a house of order. There is no confusion with God. That all might be done in order, it is ordained that every man and woman may perform this labour of love for their own departed relatives.

But how can this be done? Let us ask in reply, who knows the dead better than the blood relatives of the dead? Who has a greater interest in them? Who is more anxious to assist them?

But how can this assistance be given? By every family preparing its own genealogies to provide the identification needed to perform the ordinances for the dead. Properly performed ordinances for properly identified persons are acceptable to the Lord. He provides that all such work be done in a house especially built for that purpose. Such houses are called temples.

Why do Latter-day Saints build temples? That in them they may receive those sealing blessings for themselves and perform for their kindred the vicarious baptisms and sealings which will permit them in the words of Peter to "live according to God in the spirit" and yet be judged according to the opportunities and standards of men in the flesh.

ILLUSTRATIONS

The Temples illustrated in this issue are:

Page 42.—Salt Lake, Oakland; St. George, Switzerland.

Page 44.—Manti.

Page 45.—Canadian.

Page 46.—Los Angeles.

Page 48.—New Zealand.

Page 49.—Arizona.

Page 50.—Logan, Idaho Falls.

Page 51.—Hawian.

Page 52.—London.



London Temple Report

by G. EUGENE ENGLAND,
who is the President of the
London Temple. This report
also explains his programme
for 1965.

IN the dedicatory prayer of the London Temple, President David O. McKay referred to the predictions of modern prophets, saying that "Temples would be erected in America, in Europe and elsewhere; and that all the descendants of Shem, Ham and Japeth, who received not the Gospel in the flesh, must be affiliated for in the Temples of God before the Saviour can present the Kingdom to the Father, saying, 'It is finished'." In fulfillment of this prophecy, the second temple in Europe, the London Temple, was dedicated on September 7, 1958, and work commenced for the living and for the dead. Since that day, 3,354 members have received their own endowments, 45,265 endowments have been performed for the dead and 128,460 other ordinances — ordinations, baptisms and sealings for the dead—have been performed.

President Selvo J. Boyer and his wife, Gladys Boyer, were chosen by President David O. McKay to preside in this temple. Before the dedication President and Sister ElRay L. Christiansen, then President and Matron of the Salt Lake Temple, and President and Sister Boyer, spent weeks preparing the temple and training workers to be ready for the beginning of ordinances here. For six years, from the day of the dedication until August 1964, President and Sister Boyer served faithfully and well in this temple.

Progress is shown by the ever increasing numbers of endowments for the living and the dead. The goodness and faithfulness of the members of the London Temple district, the missionaries and the Mission Presidents and their wives, is recognized in the accomplishment of this great work. As it is God's work and glory to bring to pass the immortality and the eternal life of man; certainly then, those engaged in this most important service are truly "Saviours on Mount

Zion."

If I understand the 84th Section of the Doctrine and Covenants correctly, only those who receive these endowments and sealings fully comply with the oath and covenant of the Holy Priesthood; and by being obedient to these covenants, they will eventually receive the fulness of the Father's Kingdom. A warning is given in this section, "Woe unto those who come not unto this Priesthood" (covenant); also we read, "Whoso breaketh this covenant after he hath received it and altogether turneth therefrom, shall not have forgiveness of sins in this world or in the world to come."

It is our desire, in the administration of this temple, to endeavour to carry out the will of our Father in Heaven; and we pray continually for inspiration to be able to do this. Following the procedures of other temples, regular times have been planned for sessions during the week—or Monday, Wednesday* and Friday evenings—to accommodate members locally and those who visit the temple from distant lands. Three sessions have been scheduled for Saturday—the day when most of our saints come to the temple. Many stay Friday night, at a local church-owned hostel and enjoy coming for the 8 a.m. and the 10 a.m. sessions. Others arrive in time for the 10 a.m. and stay for the 1:30 p.m. session. Some take advantage of the opportunity and attend all three sessions. They then return to their homes satisfied with a feeling of accomplishment for the sacrifice necessary to get to the temple. On a number of occasions people, staying over the weekend, have asked for a Saturday night session. Each mission office and each stake, district, ward and branch leader should know this schedule so he or she can instruct the members. Visitors are genuinely disappointed when they come this distance and

have been misinformed about the sessions.

Our hearts have rejoiced with the goodly number coming for their own endowments. We try to make this a memorable day for them, as with their children they receive these great blessings. It is impressed upon their minds and hearts that this is a teaching process for this life, leading toward perfection and life hereafter with our Father in Heaven. Recently sixteen wonderful families, with a total of twenty-seven children, were sealed, plus five others for their own endowments, making a total of thirty-seven. This was a most wonderful day in the London Temple.

The West European Mission plan to have each missionary spend one day in the temple, has been an outstanding experience for them as expressed by their testimonies and letters. The general plan has been for two, three or four endowment sessions, depending upon the time of their arrival; with a testimony and instruction meeting in the temple.

I quote from one Mission President, "I surely sensed the spirit of the Lord distil upon them as they covenanted with him in that magnificent, incomparable learning process."

From a missionary: "It was indeed a thrill to sit again in the House of the Lord and ponder upon the knowledge and wisdom that we receive therein. I have grown to love temple work so very much since coming on my mission; and I truly hope the day will come when I will be able to dedicate more of my time and energy in doing this work. The missionary work that we are engaged in is clearer in my mind after returning from each and every session; and the importance of enduring to the end has a greater significance for me."

A new plan is going forward to increase the number of female endowments in the London Temple. This has been asked of us, by the Genealo-

gical Society, in order to balance the greater number of male endowments; and make it possible to get the families together for their sealings. Mission and Stake Presidents and Relief Society Presidencies are co-operating by planning excursions, of from forty to sixty women, to stay at "Edenbrook" and attend as many sessions each day as they feel able to do. The women of Ireland came for four days in October and accomplished 539 endowments. Leicester Stake Relief Society women came in December and have 74 endowments to their credit.

Sacrifice brings forth the blessings of heaven. Surely our Father in Heaven will pour out his love upon these faithful sisters who leave their children in the care of others, and use their savings to come here to serve their departed sisters.

Sister England and I, and all the brethren and sisters of the temple staff, greatly enjoy the friendliness and the expressions of gratitude and happiness of those who come to the London Temple. It is our prayer that the members of the church everywhere will have an increased desire to put forth even greater effort toward the consummation of the purposes for which the temples are built.

Dr. John A. Widtsoe says: "The endowment given to members of the church in the temples are essentially courses of instruction relative to mans existence before he came on this earth—the history." To make this large story clear and impressive to all who partake of it, every educational device, so far known to man is employed, and it is possible that nowhere outside the temple, is a more correct pedagogy employed. Every sense of man is appealed to in order to make the meaning of the gospel clear, from beginning to end.



What's missing in the BOAC VC10

Annoying things like noise. Exasperating things like cramped seats and wayward air-conditioning. In the BOAC VC10 these have been replaced by quietness and spaciousness and sheer luxurious comfort. Everything you've always wanted an airliner to have the BOAC VC10 has. Already the brilliantly successful Standard BOAC VC10 flies throughout Africa and the East. From April 1st the Super BOAC VC10 will start regular flights to the USA.

TRIUMPHANTLY SWIFT, SILENT, SERENE **THE B.O.A.C. VC10**



Surgeon called as new SWBM President

A SALT LAKE CITY physician and surgeon, Dr. Ray H. Barton Jr., has taken over as president of the Southwest British Mission.

He has succeeded Pres. A Ray Curtis, who has served since 1962. Headquarters of the mission are in Bristol. Dr. Barton arrived there on Feb. 1.

Dr. Barton has served in the Church as a high counsellor, as a member of two Sunday School superintendencies and as choir director in two wards. He is presently priests' quorum adviser in Yelecrest Ward, Bonneville Stake.

He is an Eagle Scout and fulfilled a call to the Canadian Mission.

He was born Oct. 22, 1917, in Beaver, Utah, a son of Ray H. and Emma Jones Barton. He attended high school in Salt Lake City, the University of Utah and Temple University School of Medicine.

Since serving his internship at LDS Hospital in Salt Lake City, he has practiced medicine in Salt Lake Valley except for tours of duty in both the Navy and the Army.



Dr. Barton is medical director and a member of the board of Sylvan Life Assurance Co. He holds a private pilot's license and holds first violinist chair in the family orchestra.

Second chair is Mrs. Barton, the former Helen Grant. She and Dr.

Barton were married in the Salt Lake Temple in 1938. They have six children, all of whom play in the orchestra. The two eldest, Catherine and Grant, are married. The four younger children will accompany their parents to England.

Mrs. Barton is a member of the YWMA General Board. She has previously served as a teacher in Sunday School and YWMA, as ward YWMA president, and counsellor, as a counsellor in a stake YWMA presidency and as Junior Sunday School co-ordinator.



Above: Dr. and Mrs. Barton and four of their six children who have come with them to this country. The children are Bruce, Ann, Helen and Ray. Dr. Barton has been called as the new President of the South-West British Mission.

Left: The Salt Lake Scots Bagpipe Band serenade President and Sister David O. McKay. The band members are William Connell (seated left), Reid Judd (kneeling) and standing left to right, Michael MacKay, Phillip Gard, Dale Bain, Donald Baxter and Morton Murdock.

Why Do Latter-day Saints place so much store by doing genealogy? Why is it that we are encouraged to spend as much of our spare time as possible seeking after our dead, visiting churchyards, peering among tombstones, seeking out church registers, haunting Somerset House? What urgency is there that makes a Mormon become engrossed in his ancestors?

GENEALOGY

In this excerpt from one of his talks, the Prophet Joseph Smith answers these questions.

THE Bible says, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

Now, the word *turn* here should be translated *bind*, or seal. But what is the object of this important mission? or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviours on Mount Zion.

But how are they to become saviours on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers,

which fulfils the mission of Elijah.

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.

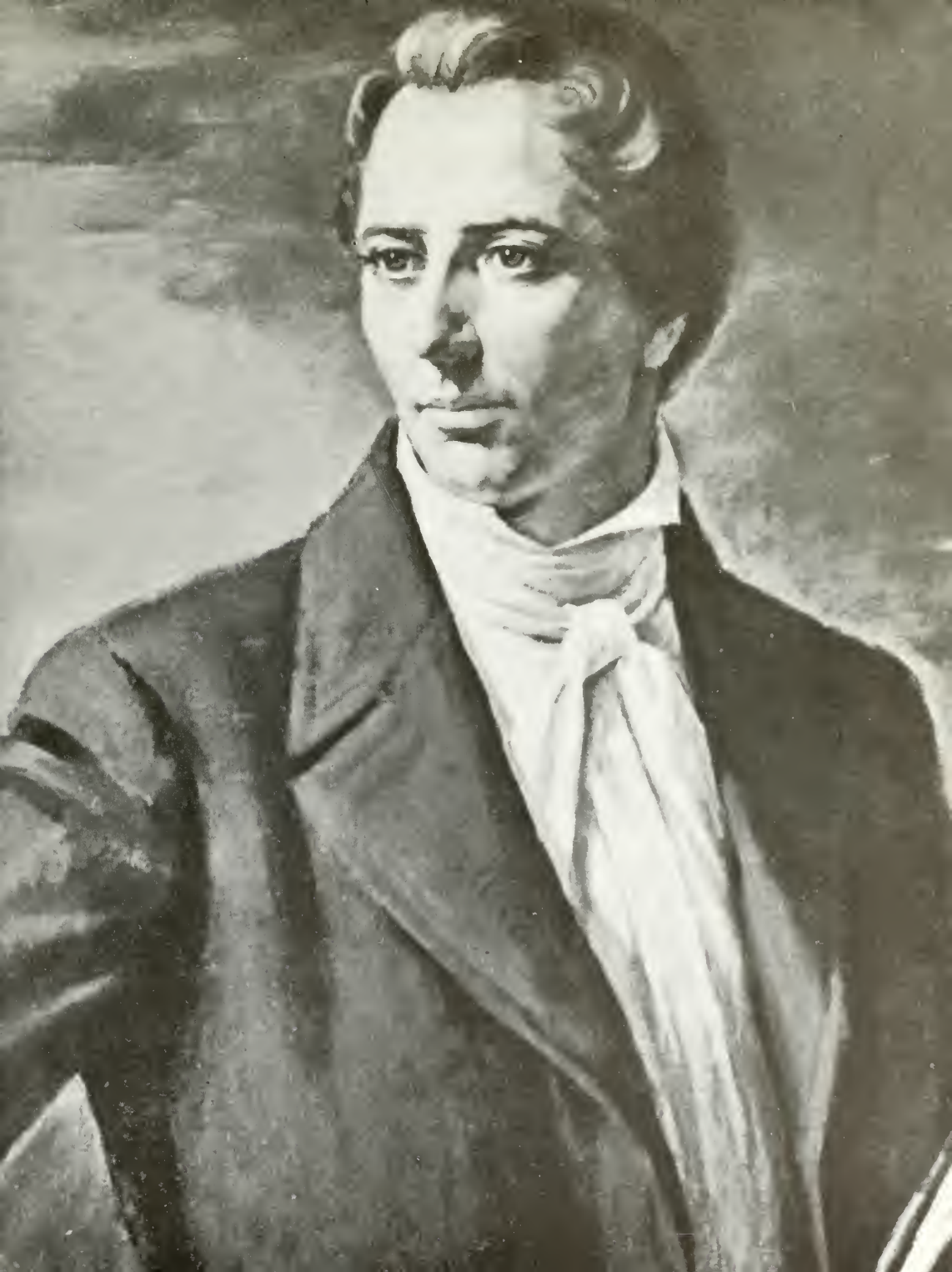
I would advise all the Saints to go with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth; and if the whole Church should go to with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, they would hardly get through before night would come, when no man can work; and my only trouble at the present time is concerning ourselves, that the Saints will be divided, broken up, and scattered, before we get our salvation secure; for there are so many fools in the world for the devil to operate upon, it gives him the advantage oftentimes.

The question is frequently asked, "Can we not be saved without going

through with all those ordinances, etc?" I would answer, No, not the fulness of salvation. Jesus said, "There are many mansions in my Father's house, and I will go and prepare a place for you." *House* here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law, too.

But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. Even the Saints are slow to understand.

I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions: they cannot stand the fire at all. How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen.



HUSBAND

Born **1** Place
 Chr. **1** Place
 Marr. **12** Place **13**
 Died **2** Place

Bur. **4**
 HUSBAND'S FATHER
 HUSBAND'S OTHER WIVES

4 HUSBAND'S MOTHER

Husband

Wife

Ward 1.
 Examiners: 2.
 State or
 Mission

WIFE

Born Place
 Chr. Place
 Died Place
 Bur. Place

WIFE'S FATHER
 WIFE'S OTHER HUSBANDS

WIFE'S MOTHER

AGE M F	CHILDREN List Each Child (Whether Living or Dead) in Order of Birth SURNAME (CAPITALIZE) GIVEN NAMES	WHEN BORN			WHERE BORN			DATE OF FIRST MARRIAGE TO WHOM	WHEN DIED DAY MONTH
		DAY	MONTH	YEAR	TOWN	COUNTY	STATE OR COUNTRY		
1									13
2									
3									
4									
5									
6									
7									
8									
9									
10									
11									

SOURCES OF INFORMATION

7

OTHER MARRIAGES

- 1** Give complete information of when and where the person was born, using the authorized abbreviations.
 Example: 16 Sep 1768.
 Millside, Wigan.
 Lanes, Eng.

If birthdate is unknown, enter date of christening. This is christening in other churches, and does not refer to blessing date or baptism date in our Church.

- 2** Enter full details of date and place of death, using the authorized abbreviations.
 Example: 2 Dec 1854.
 St. John's, Bristol, Gloucs, Eng.

If deathdate is not known, give burial date and place.

- 3** State full information, giving town (or parish), county and country.

- 4** List father's surname first, followed by his christian names. List mother's *maiden* surname first and then her christian names. Christian names should not be abbreviated.

Example: WARD, John Henry.
 SMITH:
 Martha Joan.

The surname should be typed or printed in capital letters.

14

[illegible]

- 59

...and 13 detailed steps

LAST month we looked at the various ways that we could do research. This time I would like to go into each of the various steps in research in a little more detail.

The Home

Our first steps in Genealogical research should be in the home. We should begin by making a true and up-to-date record of our own life. (It will probably be easy for younger people to do this than it will be for older people.) It will be worth your while to go through old letters, old diaries, records, Bibles and photo albums to find genealogical data you require for your own record. When you do this you might find birth certificates, newspaper announcements, certificates of blessings, priesthood ordinations, baptisms, confirmations, marriages, etc. We should realize that by ignoring the possibilities of genealogical research in the home, we are overlooking a real goldmine of information. Also we should remember that genealogical research obtained in the home undoubtedly saves time and money we otherwise would have to spend.

The Ward or Branch Clerk

After we have investigated all the home sources, we may find that we still lack certain dates such as blessings, baptisms, weddings, etc. This is where you should consult your Ward or Branch clerk. He has been set apart in this position and should be very much aware of his calling as the record keeper of the Ward or Branch. We read in the Doctrine & Covenants, Section 128, verses 7-9:

"You will discover in this quotation that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things which were written in the books, according to their works; consequently, the books spoken of must be the books which contained the record of their works, and refer to the records which are kept on the earth. And the book which was the book of life is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previous to my leaving my place—that in all your recordings it may be recorded in heaven.

"Now, the nature of this ordinance consists in the power of the priesthood, by the revelation of Jesus Christ wherein it is granted that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or, in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ordinances in their own propria persona, or by the means of their own agents, according to the ordinance which God has

prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

"It may seem to some to be a very bold doctrine that we talk of—a power which records or binds on earth and binds in heaven. Nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever, those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah. This is a faithful saying. Who can hear it?"

Relatives and close associates

Some of the data you might be searching for could be in the hands of relatives of the family. Close associates of any of your relatives might have a wealth of information concerning your family.

1. Some of your relatives might have some data similar to that found in your home.
2. Some relatives might have family histories of their own or family histories which connect up with your lines.
3. In going back one generation or more you could find that Aunts or great Aunts and Uncles or great Uncles might be able to supply you with details which could have taken you years to

Steps in research!

find, had you not asked them.

Correspondence with relatives

It may sometimes be necessary to obtain genealogy pertaining to your family through correspondence. Perhaps I could make some suggestions as to how it would be best to ask for information by correspondence.

1. Make sure that your request for genealogical dates or history is always correct and tactful.
2. Make your request simple and short.
3. Do not ask for too much information all at once.
4. Remember that the person you are writing to might be limited in time.
5. Be specific in the information that is wanted.
6. It may not be wise to ask for genealogical information for which your relatives might have to do research.
7. It is not advisable to send family group sheets to non-members.
8. You may discover that you are not the only one in your family who is interested in genealogy.
9. If any copies have to be made by any of your relatives, at least suggest that you are willing to pay for the expenses of having photo copies or xerox copies made.

Public Libraries

The Public Libraries quite often could contain local records and this could help if your research is pertaining to the area you are now living in. In the Public Libraries you could find the history of the settlement as well as a history of the early

settlers. One may also find old newspapers and details of social and civil organizations and military groups, city and country or directories.

Church and Cemetery records

The churches are generally a good source of information, such as birth, marriage, death and burial records, and church cemetery records. You might even find some family histories and biographies.

Historical Societies

The Historical Societies are generally divided into three groups.

- a. National Historical Society—dealing with only biographical sketches of persons who achieved some degree of national fame.
- b. State Historical Societies — very similar to the National Historical Societies but dealing with persons who achieved fame on a state level.
- c. Town and County Historical Societies—you would find more detail about ordinary families in these societies and therefore these might be general.

Lodges—Social Groups

Some of these organizations have kept accurate records and this information could be quite useful.

Military Organizations

We can divide these records in the following categories:

1. Army records:
 - a. Records of officers only.
 - b. Muster rolls—regular roll call of officers and men in each regiment.
 - c. Description books—in these books

particulars such as date and place of enlistment, age, trade on enlistment, place of birth, height, colour of eyes and hair, were written.

- d. Chaplains returns — register of vital statistics on army personnel and their families.
- e. Regimental registers.
- f. Artillery records of service.
- g. Pension records.
2. Naval records:
 - a. Records of officers only.
 - b. Records of all ranks.
 - c. Certificates of service.
 - d. Court Martials.
 - e. Pension records.
 - f. Widows marriages and registers.
 - g. Seamen's wills.
 - h. Dockyard records.
 - i. Births and deaths at sea records.
 - j. Marriages at sea records.

We hope to come back to these records at a later date for more full details.

Newspapers and Directories

These sources can be very helpful sometimes, particularly if we have any dates to go by and we lack details.

Railroad and Shipping records

These records are, of course, only of value to the people who have relatives employed by the railroad or who's relatives emigrated from the country.

Census records

The census records generally give the name of the head of the family and sometimes the names of all people living in the house by name, age, sex and race.

CONTINUED ON PAGE 80

the Priesthood and Genealogy

by MAX A. BRYAN
of the British Mission

BEHOLD, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (D. & C. 2:1-3.)

The coming of Elijah restored the keys of authority to perform vicarious work for the dead and placed the responsibility for this saving work squarely on the priesthood. Baptism for the dead is the responsibility for the worthy Aaronic Priesthood, and

endowment and sealing work is the responsibility of the worthy Melchizedek Priesthood. The direction and supervision of this activity must be handled through priesthood quorums, units and groups, under the leadership of priesthood officers.

The Priesthood Genealogical Committee is not an auxiliary organization, but an actual part of the priesthood. Genealogical and temple work, like home teaching and missionary work, are basic priesthood activities based upon fundamental gospel doctrine. They are both responsibilities of the individual priesthood bearer, but must be fostered on a quorum basis under quorum presidencies to succeed.

Temple work is one of the most important objectives of Melchizedek Priesthood quorums. It is their duty to perform genealogical research and vicarious temple ordinances so that the worthy dead may participate in the blessings of the gospel. Through home teaching and other means, quorum and group leaders are expected to persuade all their quorum or group members to qualify for and receive the blessings of the temple, including the blessing of being sealed to their family in eternal marriage. Quorum and group leaders, through correlation in the ward or branch and stake or district priesthood genealogical programmes, are also to sponsor and encourage genealogical research and the performance of vicarious temple ordinances by quorum and ward or branch members. The general secretaries of the Aaronic Priesthood will carry policies and actions decided upon in council into the Aaronic Priesthood units or quorums.

Quorum members should be taught that it is an individual and family responsibility to search out and identify progenitors and see that the temple ordinance work is done for them, and that the final and direct responsibility rests with the individual who must be the saviour for his or her progenitors. They should also be taught that all auxiliary and priesthood work is to perfect the saints and to encourage them to make covenants in the temples of God, and that by faithfully keeping these temple covenants, they are lead to exaltation through the individual endowment of power and authority.

The basic plan for stakes and wards should be followed as closely as possible by districts and branches in the missions. The changes needed are those based on manpower shortages and on limitations of authority since district and branch presidents do not have the authority of stake presidents and bishops. The same basic plan should be followed, however, with the possible addition of a mission genealogical adviser to assist the mission president and who would become a member of the Mission Board.

The mission president holds the

keys of authority in his mission in all priesthood matters and any modification or change in this priesthood programme must be initiated by him. The mission president cannot delegate his responsibility in priesthood genealogy and temple work.

The district president is the presiding elder in the district and has the same responsibility over the district genealogical matters as the stake president does over the stake. He will be responsible for the priesthood genealogical and temple activity.

A member of the district council is appointed as adviser for priesthood genealogical and temple work. In small districts the Melchizedek Priesthood holder assigned to direct the priesthood programmes may be from the district presidency. The district adviser will have duties similar to those of the high councilman in the stake. He will work with the Melchizedek Priesthood group leaders of the district and help co-ordinate the work of the district and quorum presidents who both serve under the mission president. He should be given the responsibility to organize and co-ordinate temple visits for the district.

The branch president is assigned the basic responsibility for priesthood genealogical and temple work in the branch as the bishop is assigned in the ward. A branch council can be organised, patterned after the ward programme as far as possible. A branch elder or Melchizedek Priesthood leader appointed to meet in the branch council could be the adviser on genealogical and temple work. In small branches the Melchizedek Priesthood holder assigned to direct the priesthood programmes may be from the branch presidency. The home teachers can strengthen this priesthood programme in the homes and should receive the same instructions as suggested for home teachers in the wards.

"Let us therefore as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness: And let us present in his Holy Temple a book containing the records of our dead, which shall be worthy of all acceptance."

(D. & C. 128:24.)

GENEALOGY

Pedigree Referral Service

by DOUGLAS D. PALMER, "Church News" reporter

IT'S the biggest referral system ever devised.

Time, money, effort and duplication will be reduced.

Ancestral lines will be tied up and the work for the dead done at a faster pace.

These will be results of the Pedigree Referral Service, new programme initiated by the Genealogical Society of the Church to speed up genealogical research, making it more efficient and accurate.

The system will eliminate the problem of completing research, only to find that someone else has already finished the job.

Elder Theodore M. Burton, Assistant to the Council of the Twelve, and vice-president and general manager of the society, explained the programme.

It is a co-operative plan, enabling each person who works at gathering a pedigree to register each surname (family name) on his or her pedigree chart with the Genealogical Society.

It costs nothing to register the names and complete information can be obtained from bishops who have printed instruction booklets and registration forms. If priesthood quorum or group leaders do not have them they may obtain a booklet and registration form for you from the bishop. They also may be obtained through home teachers.

Elder Burton emphasized the Pedigree Referral Service will only be of value if all persons working on a pedigree will register their information with the society.

"If you belong to a family organization, be sure to have the family representative register the surnames of the family pedigree. Where persons are just beginning their research they may have only a few names to register. Others may have dozens of names to register," he explained.

Surnames, dates and places and the name and address of the person doing research will be placed into a computer by the Genealogical Society. For a nominal charge a person may later inquire of the Pedigree Referral Service for information and will be given the name and address of the person or persons researching that particular surname.

The programme is geared so persons working on the same lines may exchange information and co-ordinate their efforts to avoid duplication in their work.

Elder Burton pointed out that the greater the number of persons who register, the more valuable the service will be because of the larger number of referrals possible.

Patrons are reminded that if they register it is assumed they will reply to any reasonable requests for information from others with the same interests.

The service is now accepting registrations and putting them into machine language. Late this year the society will begin assigning Pedigree Referral Service numbers to registrants.

A copy of the information sub-

CONTINUED ON PAGE 80

Fewer meetings...greater effort

PRIESTHOOD correlation brings all the resources of the Church together for the benefit of the members. It channels these resources through the proper line of authority.¹

PRIESTHOOD EXECUTIVE COMMITTEE

Every ward and branch should have a priesthood executive committee composed of the following leaders:² (Where available.)

Bishopric or Branch Presidency.

High Priests Group Leader.

Seventies President or Group Leader.

Elders Quorum President or Group Leader.

General Secretary of the Aaronic Priesthood Adult.³

General Secretary of the Aaronic Priesthood Youth.⁴

WARD COUNCIL

When the presidents and superintendents of the various auxiliary organizations are added to the priesthood executive committee it becomes the ward council. All the activities of the auxiliary organizations are directed through this council.⁵ The following chart shows the ward council.

The word "auxiliary" means helper or subsidiary.⁷ All our auxiliary organizations are helpers to the priesthood. The Priesthood has assigned the various auxiliary organizations certain specific tasks. It doesn't lessen the importance of the auxiliary organizations to think of them as helpers to the priesthood—it actually strengthens them and clarifies

their position.

In the past the Bishop has been required to conduct numerous leadership meetings, but the new priesthood correlation programme has reduced the number of leadership meetings to three basic meetings.

1. Ward Bishopric or Branch Presidency Meetings:

The bishop or branch president continues to conduct the regular weekly ward bishopric or presidency meetings.⁸

2. Priesthood Executive Committee Meeting:

Once each week the bishop or branch president conducts a priesthood executive committee meeting. All matters pertaining to the priesthood (which are not strictly for the bishopric or branch presidency) are discussed at this meeting. Once each month the home teaching secretary attends and the meeting becomes the ward or branch home teaching committee meeting.

When welfare business is to be discussed, have the Relief Society president attend the priesthood executive committee meeting.

The home teaching secretary and Relief Society president should only attend a portion of the priesthood executive committee meeting, however. The remainder of the time will be devoted to the general priesthood business of the ward or branch.

3. Ward Council Meetings:

Once each month the ward or branch council meeting is held

under the direction of the bishop or branch president.

During this meeting the efforts of the auxiliaries of the ward or branch are co-ordinated.⁹ All activities of the ward or branch should be scheduled at this meeting.

When a new building is under construction it would be wise to have the building committee chairmen present at the meeting. From time to time other leaders of the ward or branch (as necessary) may be invited to the meeting.

All other leadership meetings previously conducted by the bishop or branch president have been discontinued and find their place in one of the three basic meetings previously mentioned.¹⁰ The meetings which have been discontinued include:

1. Ward Welfare Meetings.

2. Monthly meeting of the Ward Home Teaching Committee.

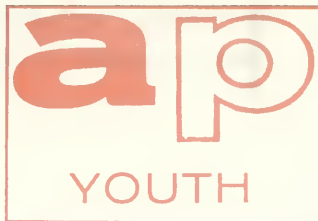
3. Monthly Ward Aaronic Priesthood Under 21 (Youth) Leadership Meeting.

4. Monthly Ward Leadership Meeting for Aaronic Priesthood over 21 (Adult).

5. Monthly Girls' Leadership Meeting.

6. Aaronic Priesthood Missionary Committee Meeting.

The following suggestion will help the bishop or branch president conserve his time. Immediately following the bishopric meeting have the necessary leaders come in and begin the priesthood executive committee meeting.



ing. Following this meeting have the necessary leaders attend and begin the ward council meeting. Such planning will provide for all three leadership meetings during an afternoon or evening.¹¹

The wise use of the ward council and priesthood executive committee will greatly aid the bishop or branch president. The efficient use of the three basic meetings discussed in this article will save countless hours of all the leaders in the ward or branch. Every bishop and branch president should study to gain an understanding of the priesthood correlation programme. The blessings which follow the use of this programme will be great.

Next Month The Four Phases of Priesthood Correlation

1. Priesthood Correlation in Home Teaching, 1964, pages 3, 8, 23.
2. Melchizedek Priesthood Handbook, 1964, pages 27 and 31.
3. "The Messenger" No. 98, August 1964.
4. Ibid.
5. Priesthood Correlation in Home Teaching, 1964, pages 1 and 2.
6. Melchizedek Priesthood Handbook, 1964, page 31.
7. Priesthood Correlation in Home Teaching, 1964, page 27.
8. Melchizedek Priesthood Handbook, 1964, page 27.
9. Id. at 26.
10. "The Messenger" No. 96, June 1964.
11. The reverse method may also be used.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

OFFICE OF THE PRESIDING BISHOPRIC
47 EAST SOUTH TEMPLE STREET

SALT LAKE CITY 11, UTAH

December 10, 1964

Presidents of Stakes:
Presidents of Missions:
Bishops of Wards:

Listed below are the new reading and memorizing goals for the Aaronic Priesthood--Youth as part of the Certificate of Achievement Program for 1965. These instructions modify the reading and memorization assignments stated on page 42 of the Aaronic Priesthood Handbook, (Special Bulletin to Missions).

All quorums and groups of the Aaronic Priesthood--Youth will now have the same reading and memorizing assignment for 1965. All boys will be encouraged to accomplish the assignment within the quarter specified. The schedule for learning by quarters is not required, but should be urged by local leaders.

A boy ordained a deacon during the year should commence his reading and memorizing for the quarter in which he was ordained.

Will you please explain this change in reading and memorizing assignment to all boys.

First Quarter 1965 - January 1 to March 31: Memorize the Ten Commandments from the Bible: Exodus 20:4, 7, 8, 12, 13, 14, 15, 16, and 17. Read and discuss with a member of the bishopric the gospel of Matthew in the New Testament.

Second Quarter 1965 - April 1 to June 30: Memorize from the Pearl of Great Price: Joseph Smith 2:24. Read and discuss with a member of the bishopric the Book of Abraham.

Third Quarter 1965 - July 1 to September 30: Memorize from the Doctrine and Covenants 58:26-29. Read and discuss with a member of the bishopric all of the Twentieth Section.

Fourth Quarter 1965 - October 1 to December 31: Memorize from the Book of Mormon: Alma 46:12-13. Read and discuss with a member of the bishopric all of Third Nephi.

Very truly yours,

THE PRESIDING BISHOPRIC

John H. Vandenberg
Bishop John H. Vandenberg

Robert L. Simpson
Bishop Robert L. Simpson

Victor L. Brown
Bishop Victor L. Brown

JHV:rd

THE FAMILY HOME EVENING

by MURIEL CUTHBERT of the Leicester Stake

A part for



BY now every family unit in the Church in this country should be conversant with the Family Home Evening Programme manual, and no doubt a high percentage of these families have already held their first family evening.

I wonder what difficulties arose. Did you find it easy to adapt the programme to fit your particular situation?

As a mother of seven children, whose ages range from two to 17, I can imagine some of your problems.

Problems that arise from children being too young to understand the lesson, for instance; or the big age difference between the children in the family; older children who are not interested; homework; shiftwork; and a host of other things due to personal circumstances.

The programme is adaptable, of course, and while we should use as much of the material given as possible, stories and examples in the manual can be altered or not used at all in preference to one taken from family experience.

Feeling important

Little children love to sit in a family circle. They love to feel loved and important, and even if they are too young to offer a prayer without help, it is surprising how quickly they learn to beat time and conduct the

singing — standing on a stool and using a long pencil as a baton.

The little ones can also have fun choosing the “specials” for refreshments. Children too young to make anything for Family Night will feel important taking a shilling to the local sweetshop and confiding to the shopkeeper that they want something “special” for their family—perhaps a penny bar of chocolate each, or a few sweets and a biscuit. This for them can be the most important part of the family night. It gives them a part to play, and they will eagerly leave their friends and come running when it is time to begin the home night.

For the very young, I think one hour is long enough, and then they can be taken up to bed while the older ones remain to enjoy a more serious discussion.

Well prepared

With most teenagers a big problem is that they often feel they are wasting their time talking or playing at a level the youngest child can understand. The programme must be well prepared with a part for everyone to play.

Take our Family Home Evening, for example ...

We begin by singing a Primary song, and then sing a song or recite a poem they have learnt at school, and

everyone to play

afterwards we have a simple game that even the two-year-old can enjoy.

Two favourites in our house are "Miming" and "Find the sixpence." There are many variations to miming, but usually we pretend we are an animal and when someone guesses correctly, they then have to mime a different one. For a change we perform a common task in mime, like threading a needle or mowing the lawn.

Our two-year-old really enjoys finding the sixpence. Choose one person to be "it", and the rest sit in a row with their hands behind their backs. They pass a sixpence along from hand to hand, until one person keeps it in their hand. Then at a given signal they all bring their closed fists out in front of them, and "it" must guess which hand the sixpence is in. If the guess is right, the two change places.

Time to talk

After games like this, we have our "special" refreshments—nothing elaborate, it just depends on how you say "specials." The young ones then go up to bed, and the older ones gather round for our lesson and discussion. At the end of this we close with another song, kneel in prayer and afterwards have refreshments for the older ones.

With our age range, it's then up to

bed for the up-to-twelves. Our older girls stay up longer and we enjoy talking over our personal hopes and problems and experiences. Occasionally, we have a genealogy session.

This is our pattern, and I offer it simply as a guide. Maybe you will want to have the lesson first and activity afterwards. The activity need not be games, but children up to ten years of age enjoy them—especially when Mum and Dad really join in—a family should have fun together.

Now what about those children whose families are not in the Church, or whose families will not allow this programme in their homes? It would be wonderful if a Church family could invite one of them to join their Family Home Evening. Or a childless couple, or elderly couple could take in a whole group of these youngsters.

There are also older members living alone who would love to join a family for this programme.

This programme is for EVERY-ONE.

Closing hint:

One activity suggested in the lesson manual is observing the night sky, and most children are interested in this. A helpful aid is the "Daily Telegraph Guide to the Night Sky for 1965," which sells at most stationers for 2s. 6d.

the Gospel Kingdom

by
President John Taylor



John Taylor, born in Westmoreland; converted and baptised in Canada in 1836; ordained an Apostle of the Church in 1838; sustained as third President and Prophet of the Church in 1880.



Compiled and edited by J. Homer Durham, President of Arizona State University, THE GOSPEL KINGDOM is made up from selected writings and discourses of John Taylor, third President of the Church.

27s.



from

DESERET ENTERPRISES
288 London Road, Mitcham
Surrey

It's

BAZAAR

time, again

by CHRISTINE H. ROBINSON

AN expertly organized and beautifully presented Relief Society Bazaar can bring delight and enjoyment to the entire ward or branch membership. To the Relief Society members, it brings a feeling of prideful accomplishment and creates a close bond of unity and love among the sisters. To the branch or ward members, it builds co-operation in achievement of a goal. Moreover, a successful Relief Society bazaar is a traditional or most effective way of building needed financial support for the society.

Start planning *now* to make your next bazaar a successful and memorable occasion. Make it a tradition which will be eagerly looked forward to not only by the members of the church, but by friends and neighbours.

PLANNING IS THE KEY TO SUCCESS

Careful organization, months in advance, of every detail and aspect of your bazaar is necessary if it is going to be a real success.

STEPS INVOLVED IN PLANNING A BAZAAR

1. What you hope to accomplish through holding a bazaar.

Although making money is an important objective, this is not the entire purpose of a bazaar. In addition to planning to make money, you should make sure that the experience also teaches: money management, wise spending and wise buying; techniques of merchandising, packaging and pricing; a customer analysis—recognize the needs of those to whom you expect to sell; group co-operation in working toward a common goal and the responsi-



bility of organizing committees and delegating authority. In assuring the achievement of these objectives, much can be learned from a careful analysis of previous bazaars. We should be guided by both our past successes and failures.

2. Type of bazaar and theme

Depending upon when it is held, a bazaar can be a spring or summer fete, a harvest festival, back-to-school event, or a Christmas celebration. Through imaginative creativity, catchy themes can be worked up around these various types of bazaars. For example, an old country store, a pioneer parade, holiday lands, the gifts of Christmas, to mention only a few.

3. Decide the date and place of the bazaar

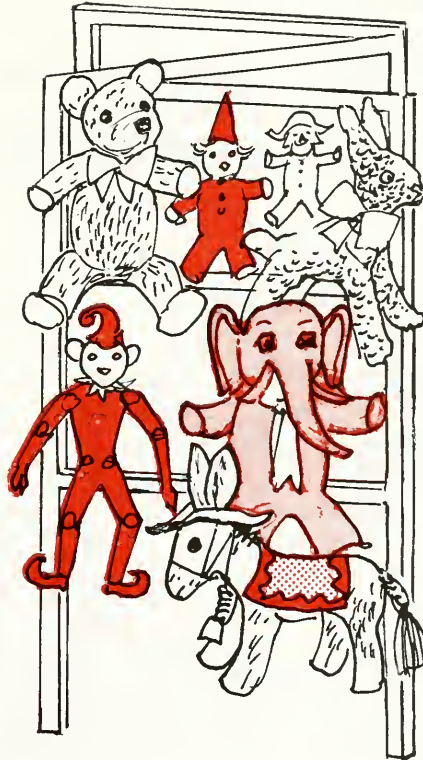
When you have decided where you would like to hold your bazaar, book the hall well in advance, six months is not too far in advance. In selecting a place, make sure the facilities are adequate for the activities and types of tables and booths planned.

4. Set up your organization

The general chairman is the key to organizational success. She should be carefully selected both from the point of view of capability and enthusiasm. Remember attitude is an important qualification. After selecting a general chairman, with her help, appoint your other committees. Make sure you find someone who can handle the necessary art work for proper publicity. This committee might also be given the responsibility for planning attractive decorations and tables and booths. Select a chairman to plan and oversee the making of different articles to be produced for the bazaar. Encourage these committees to use originality in selecting articles to be made. Insofar as possible, try to enlist the entire membership of your ward or branch. You may be surprised

BAZAAR	
Place	_____
Time	_____
Date	_____
Articles	

POSTER



CONTINUED OVERLEAF

at the talent which can be uncovered.

5. **Delegate authority**

After completing your organization, make sure each individual knows his or her specific responsibility and is given the authority and help necessary to accomplish their task. For example, one assignment which is all too often inadequately accomplished is that of advertising. Many bazaars fail because advertising is both too little and too late. Make sure your advertising chairman is motivated to get into high gear well in advance of the event.

6. **Follow up—Follow up—Follow up**

Nothing is as important to a successful bazaar as careful supervision and follow up. You and your general chairman must make sure the organization functions. Each committee must do its job. You should not do the work for the committee, but encourage the committee members to do the work themselves. The quality of items being produced for sale should be carefully checked by you as to material and workmanship. Don't let your customers down, they must be

happy and satisfied with their purchases.

SUMMARY

If these suggestions are put into effect, your bazaar can be both a

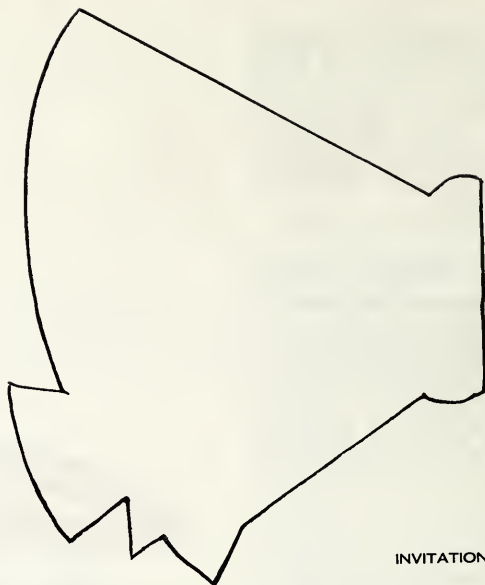
money maker and an effective teacher and you can achieve the objectives outlined in the beginning of this article.

Early and Complete Planning is the Key



Explanation of the Illustrations

Your cakes, pies, sweets and baked goods will sell more readily if they are arranged on a tier. This tier can be simply made from an orange crate, or compressed paper and covered with wall paper or sheets. Toys might be attractively displayed by hanging them on an ordinary clothes horse or clothes airer. They are attached by a simple rubber band. This booth is a table covered with a white sheet with a simple canopy made from an orange crate. The old-fashioned sun bonnet might be used as an invitation to a bazaar with a pioneer or harvest theme. Handbills can be stuffed in letter boxes by Primary children three or four days in advance of the bazaar. Posters should be placed in windows of bakeries or launderettes or other stores.



INVITATION



The five P's to successful leadership

by Dr. O. PRESTON ROBINSON
British Mission

A REVERENTIAL, spiritual atmosphere in your Sunday School is greatly dependent upon the person who conducts. Good conducting radiates a spirit of worship. It sets the atmosphere for a successful and enjoyable Sunday School service and does much to prepare all who attend for a more meaningful Gospel learning experience.

All of our Sunday Schools should be well conducted. They can be if every Sunday School Superintendency will follow conscientiously the five P's of successful Sunday School leadership. These are *prayer, planning, preparation, promptness and personality*. Let us take a detailed look at each of these essentials.

PRAYER

No Sunday School can be successful without regular, well-planned prayer meetings. The prayer meeting must precede every Sunday School session and should be attended by all officers and teachers. A separate prayer meeting for Junior Sunday

School officers and teachers is *not* recommended.

The prayer meeting should commence twenty minutes before the Sunday School, and convene for ten minutes. It is a period of spiritual up-lift and concerned supplication for divine help. Prayer meetings can be utilized for limited instructions and announcements by the Superintendency. These, however, should be brief and to the point. All members of the group should recite the Sacrament Gem, a prayer thought or impressive reading of the scripture should be given and then all members of the group should join in prayer.

PLANNING

Planning is the heart of successful Sunday School operation. It is fruitless to hope that the Sunday School services can be properly conducted unless they have been carefully planned.

Planning takes place at the weekly Superintendency planning meeting. This meeting should be held at a regular time and place, other than during the Sunday School period. Items to be considered are such things as reports and recommendations, programmes for the next and future Sunday School sessions, preparation and checking of assignments for prayer meetings and other Sunday School activities and a consideration of all pertinent Sunday School business. The agenda for the forthcoming Sunday School session should be written upon the Superintendent's Memorandum Blanks, which are available for this purpose. With this Memorandum form, the member of the Superintendency who conducts always knows exactly the order of the exercises, the individuals participating and the time limit of each activity.

PREPARATION

Preparation, too, can take place well in advance of the Sunday School session. However, last-minute checking and preparations are necessary and desirable. The wise Sunday School leader always finds it important to check early every Sunday morning to be sure that every participant will be present and prepared. If substitutes are to be employed,

they, too, should be checked carefully.

Another important aspect of preparation is to make sure that hymn books are distributed and the numbers of the hymns placed on the bulletin board before the beginning of the devotional prelude.

PROMPTNESS

Our Sunday Schools should always be started on time and closed on time. Five minutes before the scheduled time for the session to begin, the prelude music should begin. Then promptly, at the scheduled starting time, the person conducting should take his place at the rostrum. If announcements are necessary, these should be given by the member of the Bishopric or Branch Presidency. After these announcements, the exercises should unfold automatically according to plan. President David O. McKay has written: "In the best conducted Sunday Schools of the Church, self-government is manifest in every procedure and fundamental principles of good conduct, worship and devotion are exemplified in every exercise. The school approaches nearest the ideal in which the Superintendent finds it unnecessary even to say a word by way of direction from the moment when the (Bishop or Branch President) makes his announcements for the day until the classes march to their respective classrooms." ("The Best Conducted Sunday Schools." Gospel Ideals, 1958 edition.)

PERSONALITY

The attitude of the Sunday School leader, as reflected in a cheerful smile, a dignified appearance and an alert and ready posture reflects personality and gives evidence of respect and appreciation for the importance of the Sunday School and its divine assignment. The Sunday School has the responsibility of teaching the Gospel to every member of the Church. Only through dedicated leaders who do everything possible to establish a spiritual and reverential atmosphere, can this great assignment be achieved.

Faithful following of these five P's will help assure that your Sunday School is well conducted. We must all constantly strive for perfection.

KEEPING YOUR YOUTH ACTIVE

by President and Sister
A. RAY CURTIS
of the South West British
Mission

WHY do we hold MIA?

Because the Lord through his prophet has counselled us to hold MIA for the blessings of the people and the building up of his kingdom.

Because there are young people and some—not so young—who need:

- To be loved
- To be taught
- To be guided
- To be understood
- To be inspired

Because there are adults and teenagers who need:

- Spiritual growth
- Friendship
- Recreation
- Activity

HOW SUCCESSFUL ARE YOUR MIA MEETINGS? WHAT IS THE ATMOSPHERE FELT BY THOSE WHO ATTEND?

The success of your meetings is in direct relationship to the success of your monthly executive meetings. Does every officer and teacher know and understand the responsibilities that are included in her present position? Why is it important that these are understood? If every duty is not clearly understood, then every duty cannot be carried out as it was intended to be, and the organization will be weakened. "... now let every man learn his duty and act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand." (D. & C. 79:99-100.)

Make a Chart

At your next ward or branch board meeting, display a large chart of the MIA organization. This chart will vary in size, according to the number of officers and teachers enrolled. Where an officer must also teach a class, it is extremely important that this person understands what is involved in each position. Have each person stand and tell just what are his responsibilities. As each one reports that for which he is accountable, you, the president, will know

he really knows what should be done and the others present will have a greater understanding and appreciation of the importance of each call. The spirit of unity can be increased by reading 1 Corinthians 12:14-26. (For further information see Executive Manual, pages 53-64.)

Make a Plan

As officers in the MIA you must plan. REMEMBER a plan is not a plan unless it is written down. Make an agenda, bring it with you, follow it in the meeting. Be specific, stay with the facts, discuss one item after another, make decisions and assignments, and delegate responsibilities. The proceedings of the meeting, the decisions and assignments made should all be written down by those present. It is helpful if the notes taken are always dated so that they can more readily be referred to in future weeks and months. Follow this procedure and your meetings will be full of accomplishment and the attendance will always be good. REMEMBER: Dynamic leadership is the answer to most of the problems of any organization.

Make a Good Spirit in MIA by:

1. Have greeters at the door — a teacher and two youths—who will welcome each one with a smile and a handshake.
2. Have those who attend sit in the front and centre instead of the last rows of the chapel. This creates a feeling of unity.
3. Have each teacher sitting in the assigned section for her class, and have each class member sit with the teacher.
4. Have the opening prayer *always* given by a youth instead of an officer.

HOME TEACHING

MIA officers and teachers under the Home Teaching programme will not make personal enlistment visits to inactive MIA members. This does not preclude their normal, friendly relationships with MIA class members.

We may contact the enrolled, active MIA members for invitations to MIA socials or functions and invite participation in the various festivals and activities programmed by the MIA organizations. But, as MIA leaders, it does remove from our shoulders direct enlistment responsibility with inactive members which will now rest upon the home teachers.

The monthly Branch/Ward Council Meeting is a great new factor in correlating the entire branch programme. The branch/ward YMMIA Superintendent and the YWMIA President will be asked to attend this meeting. To be well prepared you should:

1. Prepare a calendar a month in advance of all class or branch/ward or mission MIA parties, programmes, activities, and events for the coming month to be given to all present at the monthly branch/ward council meeting so that all events are completely correlated with other auxiliary functions and all Home Teachers are aware of all events.

2. Prepare a list of all unsolved problems; such as, inactive or partially active girls; areas where leadership is needed; activities coming up that could be used as reactivating tools; and other pertinent items of business.

3. Be prepared to offer the help of the MIA organization to the Bishop or Branch President and Home Teachers and the other auxiliaries—then work with them hand in hand.

To help the Home Teachers and to ask their help is our prerogative—USE IT!

Only time will tell how really great this Home Teaching programme can be; but it can be really great right now at this time, today, if you will ask the Home Teachers to help you with your problems and you in turn will give them the help and support they need.

INVOLVE YOUTH IN YOUTH ACTIVITIES

Are your youth being given the opportunity to plan, to organize, to

work with youth from other wards or branches? The youth should help plan all of the activities that involve the youth. However, all youth planning or committee meetings *must* be presided over by a Mission or Branch officer.

Suggestions for Activities Involving Youth:

1. One-day Youth Conferences.

Plan a one-day youth conference. Invite a youth from each ward/branch, or several from each stake/district, to meet, to give suggestions and ideas of what a one day youth conference should achieve. When they are all together, ask:

What is the purpose of a Youth Conference?

What is to be accomplished?

How should this be done?

Who should do it?

Have a large blackboard to write each idea and suggestion that is given. From these ideas, let the youth select the programme and events for the day. Choose a person from the group to be chairman for each event or workshop (do not forget the clean-up). Have each chairman enlist the help of five or more friends and talented people to assist them. Have each of these chairmen work out the details of the event and bring them to a scheduled meeting where each will report on what has been done. The youth respond enthusiastically and have great ideas and are capable of organizing and carrying out assignments. This is done under the supervision of the leaders of MIA. What greater training can be found for future leaders of the church? Do not deprive them of this experience.

2. Firesides.

Invite a youth from each ward/branch to serve on a committee to plan firesides for the mission or firesides for the wards/branches. Firesides are socialized, spiritual experi-

ences, not just meetings. They are usually held on Sunday evenings in homes where young people have an opportunity to discuss the principles of the gospel informally and have their questions answered. Firesides stimulate attendance at Sacrament meetings. The youth should know the fireside standards:

Fireside groups should study the scriptures, the Church works, and the gospel plan.

Avoid studying the precepts and beliefs of other churches.

Fireside speakers should be orthodox Latter-day Saints.

Discussions rather than lecture or preaching should be used.

Firesides should not be longer than an hour and a half.

Refreshments, if any, should be simple and inexpensive (squash and biscuits).

Expenses should be borne by members of the group in an equitable manner of rotation.

3. Dance Committees.

Select a committee of youth, try to have each area well represented to participate in planning a monthly dance for the mission. This committee should know the social standards, the dress standards, the dance standards, and should maintain these high standards at every function.

One mission had a dinner dance—all the plans, details, follow-through, participation, and arrangements were done by the youth. As the music started for one of the dances near the close of the dance, some girls started to dance in a manner contrary to the church standards. Immediately a member of the committee kindly reminded them that their dancing did not conform to church standards, and their dancing was stopped.

DANCE FESTIVAL

Each area should be having regular scheduled dance rehearsals in preparation for the dance festival to be held at the MIA Conference in September.



START NOW ON YOUR CAMPCRAFTER PROGRAMME

by SISTER A. RAY CURTIS

DO YOU WANT TO GET CLOSER TO YOUR GIRLS?
DO YOU WANT TO KNOW THEM BETTER?
DO YOU WANT TO UNDERSTAND THEM MORE?
THEN: BECOME CAMPCRAFTERS TOGETHER!

The Campcrafter Qualification Programme has been developed so that girls and leaders may:

1. Have the opportunity to learn new camping skills.
2. Increase their ability to feel at home and live confidently in the out-of-doors.
3. Have an awareness of nature and all its glories.
4. Grow in their ability as leaders.

This programme provides four levels of achievement with recognition for each level. The girl who masters all four levels of achievement will be prepared to take care of herself and others as well as increase her own leadership ability. She will wear with pride the insignia of the YWMIA Campcrafter.

What is the Insignia of the YWMIA Campcrafter Qualification Programme?

This is composed of the letters "YWMIA" forming the spokes of a wheel, the hub of which is the world with the word "camp" centred in it. Each year for four years a girl may

complete a level of achievement which will entitle her to receive a letter to add to her insignia wheel. The four levels of achievement are:
1st Year—Yearling.

The letters "YW" on the wheel.

2nd Year—Mountaineer.

The letter "M" is added to the wheel.

3rd Year—Inspirator.

The letter "I" is added to the wheel.

4th Year—Adventurer.

The letter "A" is added to the wheel to complete the insignia.

By the time a girl or leader has earned her complete Campcrafter Qualification she will be a leader, a counsellor, a friend of the out-of-doors, and a true YWMIA Certified Campcrafter.

But we are all beginners! Let's forget the four years and start at the beginning. Yearlings, what do we have to do?

1. Help plan a hike and cook-out, including where to go, what to do, what to take, and what to eat. Go on the hike and carry all necessary equipment and food with you.
2. Know how to dress for hiking and camping in your locality and know the reasons for such dress. Know how to take care of your clothes including sewing a rip and maintaining your shoes while at camp.
3. Know the rules for hiking in your

locality plus the rules of hiking on the open road. Go on a three-mile hike.

4. Know how to find North by the stars and by the sun.
5. Observe something new in nature, i.e. a plant, animal, sunrise, sunset, etc.
6. Prepare a safe place to build a fire. Gather materials necessary, build the fire and keep it going for at least 5 minutes, and then properly extinguish it.
7. Know how to use a knife properly and with a knife that you have sharpened, make one item such as a roasting stick, whistle, etc.
8. Cook one item such as toast so that it meets with the approval of the leader. Eat the item you have cooked!
9. Know how to tie two knots properly and the best use for them.
10. Find a poem, story, or picture that describes something you like in the out-of-doors and present it to your group.
11. Use your ingenuity and develop a new craft for the arts and crafts section of your camp.
12. Make a bedroll that would be usable in your area. Sleep in it for at least one night.
13. Know how to give emergency first-aid: (1) artificial respiration, (2) control bleeding, and (3) treatment for poisoning, etc.
14. Complete one special assignment

Hip-hip!

THREE cheers for the Campcrafter programme in Great Britain!

Did you know that your Stake/Mission and District Leaders can be qualified for *two* sections of the Campcrafter (Yearling and Mountaineer) at one Camp?

Your Leaders can qualify their girls for one year at a time immediately upon receiving their own recognition.

Already the London Stake has approximately thirty girls who have become **YEARLINGS** in this programme.

Are you preparing your girls?

Join with your Church sisters to make camping fun and testimonies more meaningful.

Send your name, address and registration to:

Lorna C. Birchall and Fern A. Cable,
35 The Ridings, Epsom, Surrey, England.

WHEN?

The first **ALL LEADER** qualification event to be held in Great Britain will include April 30 and May 1.

WHERE?

Crawley, Surrey, is the place. Send your five shillings to be sure that you are registered. (5s. needed for your Campcrafter Patch and miscellaneous items relative to the camp.)

WHAT?

1. Read the Campcrafter Manual (order through Office of the General Bd., 135 So. State St., Salt Lake City, Utah) and train yourself and other Leaders, as well, for the sections: **YEARLING** and **MOUNTAINEER**.

2. Come to Crawley to be officially qualified (tested on the various phases of camping as found in the YWIA Campcrafter Manual).

3. Bring your bedroll and food to last two days plus towel, soap, etc.

WHY?

Be a Leader who can enjoy God's great handicraft in comfort and safety with family and friends, as well.

HOW?

Easy! Just register, now, and practice and prepare—then Come for:

(Sung to the tune: My Bonnie Lies over the Ocean)

Three cheers for the Campcrafter Programme,

We'll write in and register, now.

We're all going to **QUALIFY AT CRAWLEY**,

Soooo—we can show our young sisters how!

REGISTER NOW:

Send name, address, MIA title and five shillings. All registration must be completed by March 20, 1965.

(Queries and registration to be sent: 35 The Ridings, Epsom, Surrey.)

by **SISTER LORNA BIRCHALL**

made by your Stake/Mission Camp Director either during the precamp training or in camp.

After going over the above requirements you know that it is possible for every girl and leader to be well on her way to becoming qualified Campcrafters. It is necessary for a qualified Campcrafter to be in attendance and pass you on your requirements. Sister Lorna Birchall of the Building Committee is qualified and has expressed her willingness to help you in your various areas. This sister will only be in this area for a limited period of time. Contact her now and learn how you, as leaders may earn your qualification so that you will be able to advance your girls as rapidly as they are ready. Her address is 38 The Ridings, Epsom, Surrey. This is an opportunity to work together as girls and leaders.

It isn't too late!

Start now!!

In camping, as in other MIA programmes, spirituality must be given considerable thought and planning. Activities should be planned around a spiritual theme so that spirituality fits naturally and logically into the programme. Spirituality should never feel like a stranger when it is introduced.

"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours." (Alma 34:32.)

CARL SANDBURG once said, "A word has long shadows." Certainly the words that we speak in Primary have eternal shadows for they are spoken in an attempt to get children to hear gospel truths. Sometimes teachers in Primary do too much of the talking. Children get tired of having their ears bombarded with persistent, perhaps meaningless sounds, and each Primary worker could improve her teaching if she would encourage the children to respond as often as possible. Sounds need not be meaningless to children, and they will not be if a child knows that each time a Primary teacher speaks he will be required not only to hear, but to listen closely enough that he can respond to what he has heard.

In one study it was found that the average child spends 45 per cent of the day hearing. Another study showed that a child in school spends two and one-half hours hearing others speak. This was nearly twice as much as their teachers had estimated that the children listened. In another study it was found that the chances were about one to sixty that the child would speak instead of the teacher speaking, and presumably the children hearing.

In addition to all of this hearing in school, children listen to parents and brothers and sisters at home, they listen to television and they may have a radio turned on for part of the day.

With all this hearing going on and the child's ears being constantly turned to the world around him it is vital that a Primary teacher help the child not only to hear, but to listen.

A Primary child who sits motionless with his eyes glued on his teacher's face but offers no reaction in words or facial expression may not be hearing a single word that the teacher is saying. This is why questions are such a vital part of every Primary day. A teacher should never "tell" anything if she can get the children to "tell" her the information she wants by skillful questioning. (See March lesson, *All Thy Children Shall Be Taught* for help with skillful questioning.)

Much of the lack of reverence in our Primaries is caused by children not listening to the teacher the first time that she speaks. A primary teacher should practice telling children something only once. Do not repeat a direction, an instruction, or an announcement. Concentrate during

the coming month on teaching the children to listen. Explain to the boys and girls the importance of listening. Challenge them to listen, not only during the coming month, but every Primary day.

Following are some listening devices that you may wish to use. You could use one each Primary day in connection with the regular lesson. By the end of the month the children should have the listening habit.

MISSING WORDS

Supplying the missing words in a story provides a good opportunity for purposeful listening. Choose a story from your Primary lesson, or from the "Children's Friend." Select four or five words that are repeated frequently in the story. Tell the children that you are going to tell a story and you will pause at certain places and leave out one of these words. Tell the children what the omitted words will be. Then tell the story and let the children supply the words. If you choose a "Children's Friend" story, select something similar to "The Haircut," which appears in the November 1964 issue.

DO WHAT I SAY

The children sit in a circle. The



teacher gives a direction and calls on a child to carry it out. Sample directions are: "Hop on one foot around the circle, and return to your place hopping on the other foot." "Walk to the door, knock three times softly and two times loudly, walk back to your chair with your arms folded behind your back." Let the older children decide what directions to give as they take turns giving the commands to follow. Vary directions from simple to complex according to the age of the child.

GUEST SPEAKER

Primary children enjoy a special guest occasionally. Invite your priesthood adviser, the bishop or branch president's wife, a parent, or any special guest to come to Primary and give a five minute talk on the lesson subject for that day. Have the children prepare the week before a list of questions they would like answered. Give these to the speaker before he comes. Have each child be prepared to tell one thing he learned from the talk when the speaker is finished. Tell the speaker that you are all working on a special listening project. You would like him to give a rather formal talk and not

converse with the boys and girls during the talk. That way you can see how much they gain by listening.

BE READY TO TELL

Prepare as many slips of paper with a different question written on each one as you have children in your Primary class. Tell the class that as you give the lesson they should listen for the answer to their question. Give the part of the lesson that you have planned to use in this manner. Then have each child stand, read his question and answer it. From five to ten minutes' listening time is usually long enough before the children are asked to respond.

For young children who cannot read, tell the entire class to listen for the answer to a question that you will ask all of them. Say that no-one must tell the answer until you are completely finished with the story. Then call upon several children to give the answer.

WHAT DO YOU HEAR?

Ask the children to close their eyes. Then make a familiar sound and ask the children to identify it. You could do any of the following: crush a piece of paper, knock on the door.

tap on the window pane, tap the table with a pencil, write on a chalkboard, blow on a harmonica, clap your hands, whistle, rub your sleeve, draw with a pencil on a paper which is on a hard surface, etc.

SINGING TIME

Watch the chorister. See who can sing the softest. Let the girls listen to the boys. Let the teachers listen to the children. Have every one listen to see how softly the organ or piano, violin, tape recorder, or any musical instrument available, can be played and still be heard.

TALL, SMALL, ALL

Tell the children that to help them to learn to listen carefully you are going to repeat three words, tall, small, and all. When you say "tall" they should stand as tall as possible. If you say "small" they should stoop down as low as possible. When you say "all" they should stand naturally. This will promote listening and following directions promptly. In the older classes a child may be selected to call out the words.

As children listen they will learn. As they learn they will understand. As they understand the gospel of Jesus Christ they will walk uprightly before the Lord.

Eternal Shadows

THE PRIMARY PAGE

conducted by Sister EILEEN R. DUNYON of the Primary Association General Board

NEWS FROM THE STAKES AND MISSIONS

Irish Mission

FORTY-SIX members of the Irish Mission recently attended a weekend MIA Training Course at Drumalla House, Carnlough. They included YW Presidents, YM Superintendents, Activity Directors and Branch and District Presidents.

Brian and Berniece West, of the Southwest British Mission, and Brother Tom Hezseline, of the Leicester Stake, were the main instructors and their unflagging enthusiasm resulted in responsive participation. Someone commented, "I didn't know I had so many muscles" (referring to a lecture given by Brother Hezseline). "Neither did I," was the feeling reply, "until they all started aching."

Arriving at 8.30 p.m. on Friday evening, after a quick meal, everyone assembled in the lounge for a session of minor games and square dancing.

Drumalla House is situated on the Antrim Coast Road and early next morning four hardy men dashed down to the beach for a swim. And as the all-day games of non-stop cricket, football, and netball etc., got under way even the "delicate types" were shedding their heavy sweaters.

The highlight of the evening instruction was a visit from the "Mormonaires," who assisted Elder Dannel Harrison to demonstrate the technique of training quartets. After further dance practice the day was brought to a close with a wonderful "sing song" with solos from Sister Sandra Covey and President William Bailey.

President Stephen R. Covey, the Irish Mission President, was the



Members of the Irish Mission who attended the weekend MIA Training Course. This group includes MIA Superintendents and Presidents, Activity directors and Branch and District Presidents.

teacher at the 7.30 a.m. study class and enthralled his audience with his insight into human behaviour patterns and the values and standards set by society. During the Sunday School period Sister West gave a wonderful talk on morals and Brother Hezseline illustrated the reason why we should keep the Word of Wisdom.

After lunch pens and pencils were again busy taking notes from Brother West to assist them with the forthcoming speech festival. Several speakers effectively demonstrated the do's and don'ts of good speech making.

Sister Covey, herself an excellent teacher, organised "buzz" groups to suggest various methods of lesson presentations and then proceeded to demonstrate several of these ideas.

The pinnacle of the weekend was the Sacrament and Testimony Meeting held prior to departure.

The philosophy of the course was to impart a vision of the MIA programme to those who knew little or nothing about it, and the MIA Mission Board people were thrilled at the testimonies borne to the success of this aim. One Sister gave her testimony for the first time since joining the church a year ago. A branch

Irish Mission MIA members taking part in a game of netball at the weekend training course. Cricket, football and swimming were among the other sports participated in at the course.





president said that the wonderful spirit reminded him of the week he had spent in the temple. Many admitted that they had no idea of the vast scope of activities to be enjoyed in MIA and everyone pledged themselves to devote their energies towards furthering the programme in their sphere.

As the bus departed the words on everyone's lips were, "put my name down for the next course"; "This was great"; "I've got enough material to run my meetings for the next two months!" "I can't wait to get back for our next branch planning meeting."

Central British Mission

THE Cheltenham Chapel, which had been completed just four weeks earlier, was the scene of a successful Variety Show sponsored by the Gloucester District MIA. The show was the result of collaboration between adjacent districts, and consisted of items from Gloucester, Cheltenham, Swindon and the Bristol Branches in the South-West British Mission, and the Worcester and Hereford Branches from the Central British Mission.

The programme was divided into two sections; the first a Road Show competition between Gloucester and Worcester, and the second, a pantomime presented by the Swindon group. An audience of well over 200 members showed enthusiastic appreciation of the efforts of those taking part.

Sister Perry in the Bristol District, Brian Morton of Worcester and Brian Moore of Gloucester District formed the organising team; while John O'Hara wrote, produced and acted in the Swindon pantomime.

Top: Worcester Branch saints presenting their "Hill-Billy Hoe-Down" Road Show in competition at the new Cheltenham Chapel.

Centre: The new Chapel and Cheltenham, which occupies a beautiful site very near to the famous Cheltenham Ladies College.

Bottom: The Ashton Oldham Chapel, which was completed last year.



ALL adult members of the Church are asked to participate this year in a Church-wide genealogical census, in order to give as much information as possible to the Genealogical Society in Salt Lake City. Irrespective of how many times similar sheets have been submitted, or for what purpose they were originally submitted, everyone is asked to comply with the following request:

Please compile a Pedigree Chart, commencing with your own name, and continuing with your parents' names and then your grandparents' names. Add to these names any of the other pertinent information called for on the pedigree chart—that is births, marriages, deaths, etc. **DO NOT CONTINUE BEYOND YOUR GRANDPARENTS FOR THIS CENSUS.** Then complete a Family Group sheet for numbers 1, 2 and 4 on your pedigree chart, that is for yourself, your father and your father's father. Place all available information called for on the normal group sheet in the appropriate spaces and in the manner set out

in the *Genealogical Instruction Manual* (see pages 58 and 59 of this issue of the "Millennial Star.") **DO NOT MAKE OUT FAMILY GROUP SHEETS FOR YOUR MOTHER'S FATHER, OR ANY-ONE ELSE, FOR THIS CENSUS.** These completed sheets (1 Pedigree Chart and 3 Family Group Sheets) must be checked for accuracy by two record examiners—these should have been appointed already in each ward and branch—marked "GENEALOGICAL CENSUS" and passed on to the Ward/Branch Genealogy Adviser before March 30, 1965.

The Ward Advisors must wait until all sheets have been submitted from the Ward members and send them in one package to the Stake District Genealogy Advisor, to reach him not later than April 30, 1965. District Advisors will send all the sheets from the districts to the Mission Genealogy Advisor by May 15, 1965, and then Stake and Mission parcels should be despatched to Salt Lake City to arrive before June 30.

RESEARCH

Continued from page 61

Land records

These records deal with persons dealing with land.

It should be understood that there are many other sources where research could be done. I hope to have the opportunity to go into more details on this later on. This guide is only to show you that there are many other sources where you might be able to do research.

The Prophet Joseph Smith reminds us of this: "We must be willing to devote all of our time, talent and energy to the building of this phase of the work, including the work of exaltation for our kindred dead, if we are to comply with the law of consecration, which is a celestial law."

PEDIGREE REFERRALS

Continued from page 63

as it appears on computer tapes.

If corrections need to be made, Elder Burton continued, this can be done without delay and the service will then be made available to all who desire to inquire.

Instruction booklets and inquiry forms have been sent to bishops, permitting inquiries for surnames.

Elder Burton pointed out, "It will take several years before the five million family group sheets can be put into machine language, fed into the computer and duplicated for branch libraries.

"It will require modern treatment through electronic computing machines to keep the archive file updated. Most persons want to begin now without a long wait.

"It takes time to work in a library and time is money."

The way to obtain this information at a nominal cost without waiting too long is the Pedigree Referral Service.

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A CLOSING THOUGHT

Joseph Smith — Prophet

by GEORGE Q. CANNON

WHEN Joseph Smith had achieved the prime of his manhood, he seemed to combine all attractions and excellences. His physical person was the fit habitation of his exalted spirit. He was more than six feet in height, with an expansive chest and clean-cut limbs—a staunch and graceful figure. His head, crowned with a mass of soft, wavy hair, was grandly poised. His face possessed a complexion of such clearness and transparency that the soul appeared to shine through. He wore no beard, and the full strength and beauty of his countenance impressed all beholders at a glance. He had eyes which seemed to read the hearts of men. His mouth was one of mingled power and sweetness. His majesty of air was natural, not studied . . .

Whether engaged in manly sport, during hours of relaxation, or proclaiming words of wisdom in the pulpit or grove, he was ever the leader. His magnetism was masterful, and his heroic qualities won universal admiration. Where he moved, all classes were forced to recognize in him the man of power. Strangers journeying from a distance knew him the moment their eyes beheld his person. Men have crossed ocean and continent to meet him, and have selected him instantly from among a multitude. The Prophet's life was exalted and unselfish. His death was a sealing martyrdom, following after that which was completed on Calvary for the redemption of a world.



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Ward & Branch supplies

We have in stock 90 per cent of all the supplies needed by Ward and Branch Sunday School and Primary auxiliaries. For example: We can supply the manuals for all of the Sunday School classes for 1965, and most of the lesson books needed in your Primary

classes. We have in stock 35mm. film strips and scripts and 16mm. cine films for all of the auxiliaries, and we carry most of the record and stationery needs of each of the auxiliaries.

Stationery

Our normal stationery stock is as good as in any other shop in the country, and we can also supply Wards and Branches with all their stationery needs, but we are particularly proud of our stock of record binders and I.P. Handbooks, most of which are priced

well below those on sale elsewhere. For instance, the high-class 9in. x 6in. binder used by every Mission President and by most stake and ward officers, is priced at only 17/-, or 30/- complete with a leather-tabbed index and a full binder of paper.

and, of course, Tapes

Why "of course"? Because tape recorders and tapes are fast becoming the major tool of all missionary work. So many of our lessons in the homes can now be supplemented by well-recorded

tape recordings ... and we carry a stock of the finest tape—Philips. We can supply any size, any grade and at any price. For all orders of ten or more tapes, we will give a 20 per cent. Discount.

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